PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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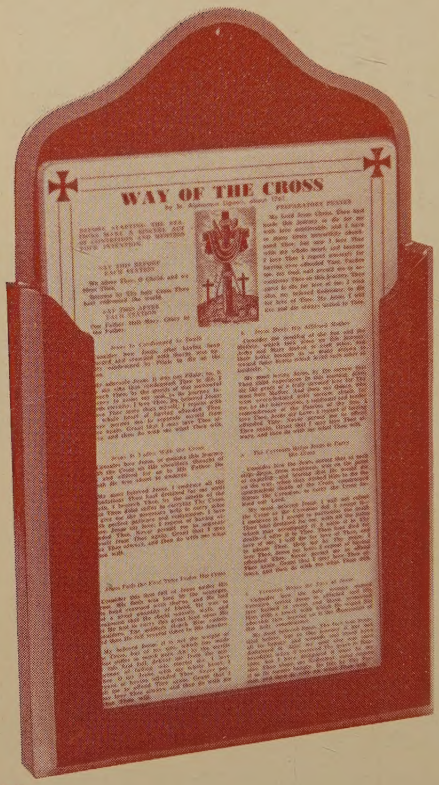

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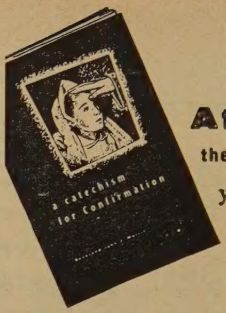

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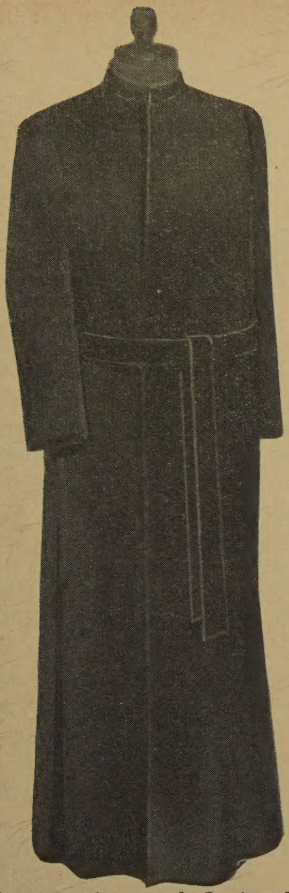

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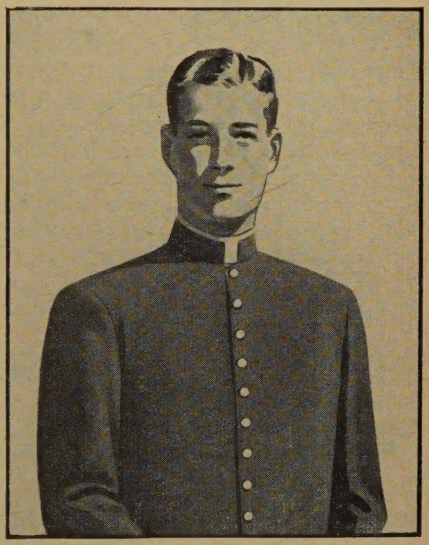

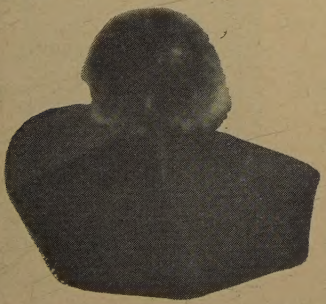

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• PASTORAL LIFE •
VOL. III, No. 3 May - June, 1955

The Changing Parish

Rt. Rev. John O'Grady

As one associates with pastors all over the country, he frequently hears the statement, "My parish is gone. There isn't much left of it. My people have moved out to the suburbs." He also hears another type of statement. "I don't know how long my parish will last. It now looks like an island." And since our memory extends back for more than 40 years, we can well remember hearing pastors make the same sort of statement 30 to 40 years ago. When one asked a pastor how many families he had in his parish, he would say, "Well, maybe about 200." When it was suggested that he surely had more, the pastor said, "but they're not of much value to the church."

It is well, therefore, for us to consider what is happening in the changing parish of today in the light of what happened 30 to 40 years ago. It may be that the changes of today are somewhat more revolutionary because they are associated with programs for city planning. Cities are building new speedways, new health centers, new educational centers. They seem to be vitally concerned about these new material developments, but they are not giving too much attention to providing housing for people at a price they can afford to pay.

MIGRATORY MOVEMENTS

The changing parish of today presents a greater challenge to the church than any of the changes that

Monsignor O'Grady, Secretary of the National Conference of Catholic Charity, is a recognized authority on housing problems and local neighborhood organizations. He worked successfully in bringing together all groups in large areas like Chicago and St. Louis. Lately he has applied the same approach in East Africa and the African Gold Coast.

have taken place during the past half century. The new people who came into our cities before the first World War were from European countries. For the most part, they were members of our own church. They spoke different languages; they had a very different background from the people who were already here. Our basic concern was the maintenance of their religious faith and initiating them into the American way of life.

The people who are now coming into our northern cities are from the Protestant areas of our own country. Very few of them have any Catholic background. A very large portion are Negro. A considerable proportion are white Protestants from the old South.

The people from the South who have been drawn into our northern cities since World War I are bound in time to constitute a very large part of the population of these cities. Catholic students tell us that by 1960, approximately a quarter of the population of most of our northern cities will be Negroes.

People frequently ask, "Why is it necessary to bring so many outsiders into our cities?" They forget that our cities have always needed outsiders. Immigrants from Europe built our cities. They are largely responsible for the building of our great industries. Similarly, if our industries are going to maintain their present pace, not to speak of the new developments of which we are constantly boasting, they need new people. Since immigration has been cut off, the basic source of labor supply left is the old South.

CONSERVATION

The basic question that pastors in our northern cities have to face today can be stated very simply. Does the coming of thousands of new people into our cities today mean that we must abandon the centers of these cities and sell our churches and our schools and our other utilities? To put the question in another form, does it inevitably mean the continual spread of blight

Vol. III, No. 3 PASTORAL LIFE May-June, 1955

▶ Pastoral Life is owned, edited and published by-monthly, with ecclesiastical approval, by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

▶ Subscription Price: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

▶ Advertising: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

▶ Editorial Correspondence: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE,* 2187 *Victory Blvd., Staten Island* 14, *N.Y.*

in our cities? One must admit that blight is a threat to most of the older sections of our cities. But is it an inevitable threat? Isn't there anything we can do about it? I believe most assuredly that we can. This, however, calls for organization; a new type of organization—an organization of all the people in our parishes; an organization that will include not only Catholics but all the people in every parish and in every neighborhood. In a word, I believe that the people themselves, with proper guidance, can do much to conserve their own parishes and their own neighborhoods.

The new type of neighborhood organization that is necessary for the preservation of the parishes in our great northern cities cannot be built on a purely material foundation. It must be built on a new apostolate, on the practical application of the principles of the Mystical Body of Christ, to every parish and every neighborhood. We must have the type of organization that is based on the principles set forth by our Holy Father in his Christmas Message of 1952 and in many other statements that he has made during this past year. Our Holy Father has reminded us that while many of our existing welfare organizations have rendered a splendid service, we cannot rest satisfied until every individual member of our church shares in the work of the lay apostolate.

In the new application of the teaching of St. Paul in regard to the Mystical Body of Christ to our various neighborhoods, what we are trying to do is to build neighborhoods that will provide a proper environment for Christian family living. We are trying to stop this process of disorganization that is turning more and more of our neighborhoods into shambles, in which there is no neighborhood spirit, in which crime and delinquency flourish, in which there is no law enforcement, in which there is overcrowding, lack of any health and recreational facilities.

A NEW PARISH APOSTOLATE

Many people who read these lines will say that the writer is engaged in a hopeless cause. As Christians we cannot accept such a conclusion. We must adhere to our convictions in regard to the application of a Christian philosophy of life to our parishes and our neighborhoods. One of our difficulties in recent years is that we have looked to government to do much of the things to which I have been referring. Now we must think of ways and means of getting the people to do more of the things to which heretofore they have been looking to government.

Our recent studies of St. Philomena Parish in Cleveland and St. Philip Neri Parish in St. Louis have shown that there is a very large amount of neighborhood personal service in the ordinary American

parish. We have been amazed at the extent of this neighborliness in both of the parish studies. It is carried on in a quiet, Christian, democratic way, without any formal organization. Our experiences in other parishes throughout the country point to the same conclusions. We have much to learn from the experience of our ordinary parishes that will help us to stimulate the new apostolate of universal personal service of which the Holy Father has been reminding us.

Our technical advisers in our Parish studies pointed out that these studies do not give a complete picture of what is happening in the city neighborhood at this time. My own belief is that they point to a potential for conservation that is to be found in our stable parishes and neighborhoods. They point to the hope that these parishes can prepare themselves to meet the threat that is constantly hanging over all our city parishes, even the parishes in the outlying sections of our cities.

NEGRO INTEGRATION

There is a great danger lest the parishes postpone their efforts in neighborhood conservation until the process of blight has already set in. How many pastors will say, "So far my parish is all right, but I have noticed that in a few blocks in one section, blight is beginning to appear." We can assume for a moment that the situation to which the pastor points is hopeless. Even after the blight has begun to appear, there is much that can be done about it, but it requires people's organization. I have seen what this type of organization can do in many areas in Chicago that were already threatened. The pastor can't do it alone, and many of my friends among Chicago pastors have kept on reminding me, Catholics can't do it all alone. "Look at this block in my parish. We have only three Catholic families in the block. Recently one of my parishioners came to me and told me that a Negro family had moved into this block. I advised him to talk it over with the other people in the block and suggest that they call on this family and tell them about the conservation program that we had under way to maintain proper housing standards, proper law enforcement, conservation of our neighborhood, and that we wanted this Negro family to join with us in maintaining these standards."

I am well aware that what I am saying about the conservation of our parishes and neighborhoods opens up the question of the relationship of our people in the cities to the Negroes that are moving in from the South. When people in many of our parishes talk about conservation, they are talking about keeping out Negroes. This we know is a hopeless task today and it is utterly at variance with our Christian philosophy of life. We are dedicated to the universalism of

Christian Charity. We know that Christ's redemption was intended for all peoples. We hear all priests and lay people are part of the apostles of the church. Our foreign missions point to the fact that we are trying to bring the black man as well as the red man into our fold. We are anxious to extend the hand of fellowship and brotherhood in Christ to all peoples. Now what does this mean in relation to our attitude toward the Negro in our cities? It means that we must extend the hand of fellowship and of brotherhood and of love to him. It means that we must welcome him into our neighborhoods. His coming does not necessarily mean the deterioration of our neighborhoods and our parishes. We can bring him into our organizations, into our conservation movement; we can have him join with us in maintaining good standards in our housing and in our neighborhood as a whole.

As we try to draw a picture of what our cities will look like ten years from now, we have to face the fact that 25% to 30% of the people will be Negroes. Negroes will come more and more to assume prominent positions of leadership. Looking at the picture from a realistic standpoint, we have to face the problem of our relationships to the Negro. Will we try to get a better appreciation of the mentality of the Negro? Will we try to win his understanding and his support, or will we constantly keep on talking about his defects and his limitations? What are we going to do about the development of Negro leadership, of a Negro priesthood and Negro sisterhoods in our church? This is the new apostolate that confronts the church in the United States.

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A REAL CHALLENGE

During the past two or three years I have met many pastors who have said to me, "We are interested in what you say about conservation; we don't want to discourage you in your good work, but in our parishes there is nothing left to conserve." I am well aware that these pastors are pointing to areas that present serious problems. In discussing these problems, I feel that we have to face several other factors. What these pastors sometimes mean is that "There are no people of my nationality left in the district, or very few," but then I have to ask them, "What are you doing about the Negroes, the Mexicans and the

Puerto Ricans?"—and they say, "They don't belong to me." Now what do we find in these parishes? We find a very large number of aging people. Many times they own their own homes and many times they live in single rooms in boarding houses. We find relics of nationality groups who are slow in moving out. We have a considerable number of Negroes. Here and there we find a considerable number of Mexicans and of newly arrived Puerto Ricans. The newly arrived groups usually come from rural communities. They live in isolation. The institutions that have been built in these areas to serve the needs of another day are no longer meeting their needs. These institutions are concerned with specialized problems rather than with over-all neighborhood and parish organization.

I would not give up hope even for these highly disorganized neighborhoods. They present a challenge to the ingenuity of our priests and our people. We are making some progress in our understanding of their problems.

Many of my brother priests throughout the country will say that my approach to neighborhood organization represents impossible objectives. This I can say in reply to their doubts. I can refer them to my recent pamphlet on *The Church and Neighborhood Conservation in Chicago.** I can point to the contributions that a number of Chicago pastors have made in the conservation of their neighborhoods and parishes. I can point also to the experience of a number of pastors in St. Louis. I can point to a few here and there in other sections of the country. I have to keep saying that we are in the beginning of a new movement, of a new type of social organization, which will be built around the neighborhood and the parish. All this is in line with the teaching of our most Holy Father in regard to the apostolate of all the people in personal service.

*This pamphlet may be purchased for ten cents from the National Conference of Catholic Charities, 1346 Connecticut Avenue, N. W. Washington 6, D. C.

OUR NEGRO PEOPLE

"We confess that We feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education, We know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and We pray fruitful success for those whose generous zeal is devoted to their welfare."

—Pius XII

Papal Pronouncements and Mary

William G. Most, Ph.D.

On the whole, our good Catholic people, thanks to God's grace, are quite ready to acquiesce without question in the praises that we priests love to lavish on our Blessed Mother. Few indeed of the faithful would be inclined to take the attitude expressed by the noted French writer, Mauriac:

> ". . . We suffer from these quite gratuitous affirmations which are hurled from the height of the pulpit, and which subtilize on the perfections and privileges of Mary, with no other proof and no other reason than a certain 'propriety.'"[1]

We cannot deny that Mauriac fails completely to grasp the value of an argument from propriety when he brands statements based on such arguments as "gratuitous"; Yet we must also admit that even those who do not demand better proofs, would be stimulated to firmer belief and greater devotion, were we to give a more solid ground to our preaching by the frequent use of papal texts.

Father Most is an Associate Professor of Classical Languages at Loras College and the author of the scholarly work *Mary In Our Life*, a study co-ordinating and integrating the dogmatic truths behind devotion to Mary.

ENCYCLICALS

We have long stressed the supreme value of solemn *ex cathedra* definitions of the Popes. This emphasis is certainly good, and of course, should be continued. But it is unfortunate not to insist at the same time on the doctrinal authority of Encyclicals. The Holy See itself in recent years has become concerned about the fact that so little attention has been paid to the doctrinal teachings of Encyclicals. For many Catholics have ignored the Encyclicals and some have even

1. Cited in *Mary and Modern Men*; ed. Burke, p. 56 (America Press, 1954).

minimized their doctrinal authority. Because of this situation, Pope Pius XII wrote in his Encyclical *Humani generis:*

"Nor must one think that the things which are taught in Encyclical Letters do not of themselves demand assent, on the pretext that in them the Popes do not exercise the supreme power of their teaching authority. For these things are taught with the ordinary teaching authority, in regard to which it is also correct to say: 'He who heareth you, heareth Me.' "[2]

Therefore, lay people, and even at times priests, err in acting or speaking as though a teaching that is found only in Encyclicals and is not defined were free matter, which one may take or leave. Such teachings really do, of themselves, "demand assent," a true internal acceptance and not merely an external silence. The ordinary teaching of the Apostles themselves was not in the form of definitions: yet of it Our Lord said: "He who heareth you, heareth Me."

Speaking of Mariology in particular, the present Holy Father told the Mariological Congress of 1954 at Rome:

"The work of research, in Mariology also, will advance the more safely and fruitfully, the more all will keep before their eyes that which is set up as 'the proximate and universal norm of truth in matters of faith . . . ,' that is, the sacred Magisterium of the Church."[3]

It is actually easy, then, to impart a deep conviction to our people, if we utilize the words of the ordinary magisterium as found in papal Encyclicals, and explain them to the people.

The use of the Encyclicals will serve not only to give a firm support to our teaching but also to provide a much richer *content* in our preaching. For if we confine ourselves to those truths about Mary that are solemnly defined, we shall miss many important facts. And without these facts, it will not be possible for the faithful to grasp the staggering, great sweep of the role which God has given to our Blessed Lady.

ASSOCIATION OF MARY WITH CHRIST

If we really sum up all the truths which the Church teaches about Mary and view them as a whole, we find that Mary's role is truly universal. God has made her the CONSTANT, INSEPARABLE ASSOCIATE of His divine Son throughout ALL the work of salvation, from the first promise of the Redeemer, down to the last grace to be dispensed at the end of time, and extending even into the endless reaches of eternity itself. There Mary will be a secondary but great source of happiness to all those who

2. Pius XII, *Humani generis:* Acta Apostolicae Sedis (AAS) 42.568.
3. Pius XII, *Inter complures:* AAS 46.678 (Cf. THE POPE SPEAKS, 1954, v. 4, p. 344).

possess the kingdom prepared for Mary and for them from the foundation of the world. It is only when one gathers a deep realization of this fact that he can appreciate the full significance of the new feast of the Queenship of Mary, and of the Consecration to her Immaculate Heart that is prescribed for that day.

Let us review briefly the principal stages in this unbroken association of Mary with Christ, and also cite a few of the papal texts[4] that can be used for preaching on the less familiar parts of this picture.

MOTHER OF GOD

From all eternity God had lovingly planned for Mary. Well does the Church in its Liturgy apply to her the words: "The Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made."[5] For God was always thinking of her, of all the graces He would lavish on her, of her faultlessly generous response to His love. Scarcely had our first parents fallen, and started the world on its long and heartless course of resisting the favors of God, when God promised a Redeemer. And, in the very promise, He also foretold a mysterious "woman," Mary, the New Eve, ". . . who, although subject to the New Adam, was most closely associated with Him in that struggle against the infernal enemy which, as foretold in the protoevangelium, was to result in that most complete victory over sin and death. . ."[6]

When the fullness of time had come and the Promised One was to appear at last, God sent a great prince of the heavenly court, the archangel Gabriel, to ask Mary to be the Mother of the Redeemer. She, " '. . . in the name of the whole human race,' gave her consent 'for a certain spiritual marriage between the Son of God and human nature.' "[7] At that very moment,

4. The primary source of papal texts is the *Acta Apostolicae Sedis* (AAS), formerly called (in an earlier series) *Acta Sanctae* Sedis (ASS). Helpful (though not complete) collections in English are: W. Doheny and J. Kelly, *Papal Documents on Mary* (Bruce, Milwaukee, 1954); V. Yzermans, *The Popes Speak of Mary* (25-8th Ave. S., St. Cloud, Minn. 1954); and P. Palmer, S.J., *Mary in the Documents of the Church* (Newman, Westminster, 1952 —both patristic and papal texts, but incomplete). Quotations of papal texts and explanations can be found in: J. B. Carol, O.F.M. (ed.) *Mariology* (Bruce, Milwaukee, 1955—to be three volumes, only one out at present); E. Neubert, *Mary in Doctrine* (Bruce, Milwaukee, 1954); and W. Most, *Mary in Our Life* (Kenedy, N. Y., 1954).

5. Proverbs 8:22-23.

6. Pius XII, *Munificentissimus Deus:* AAS 42.768. Most theologians now believe Mary is the woman in the text of Gen. 3:15. For Pius XII, in *Fulgens corona gloriae,* (AAS 45.579) said that the foundation of the doctrine of the Immaculate Conception is to be found there: if the Immaculate Conception can be found there, could we fail to find Mary there?

7. Pius XII, *Mystici Corporis:* AAS 35.247. Citing St. Thos. *Summa* III, q. 30, a. 1. c.

she became our Mother, for, ". . . when the little maid of Nazareth uttered her *fiat* to the message of the angel . . . she became not only the Mother of God in the physical order of nature, but also in the supernatural order of grace she became the Mother of all who . . . would be made one under the Headship of her divine Son. The Mother of the Head would be the Mother of the members. The Mother of the Vine would be the Mother of the branches."[8]

MEDIATRIX OF ALL GRACES

It was through her that St. John the Baptist received the life of grace before seeing the light of day —an event that already gave some hint of Mary's future role as Mediatrix of all graces. And it was through the first public exercise of her mediation with her divine Son that He performed His first miracle, advancing the divinely set hour.

During the public life of her Son, Mary appeared to be separated from Him. Yet the separation was more apparent than real—largely a physical separation, and not at all a spiritual separation. For her association with Him was never interrupted: she was ". . . always most intimately united with her Son."[9] Between Christ and Mary there was a ". . . never dissociated manner of life and labors of the Son and the Mother. . ."[10]

CO-REDEEMER

It was especially when even the Apostles, all except John, had deserted, that her association became more obvious, and in a way, more close. For on Calvary, Mary was present not as a mere spectator, not as an ordinary Mother: she was ". . . not merely occupied in looking at the dreadful sight, but [was] even rejoicing that her only Son was being offered for the salvation of the human race'; and so did she suffer with Him, that, if it had been possible, she would have much more gladly suffered herself all the torments that her Son underwent."[11] "With her suffering and dying Son, Mary endured suffering and almost death. She gave up her Mother's rights over her Son to procure the salvation of mankind, and to appease the divine justice, she, as much as she could, immolated her Son, so that one can truly affirm that TOGETHER WITH CHRIST SHE HAS REDEEMED THE HUMAN RACE."[12] There, ". . . since . . . she was associated by Christ with Himself in the work of human redemption, she merited for us congruously, as they say, what Christ merited condignly."[13]

8. Pius XII, to Marian Congress of Ottawa, June 19, 1947: AAS 39.271.
9. Pius XII, *Mystici Corporis:* AAS 35.247.
10. St. Pius X, *Ad diem illum:* ASS 36.453.
11. *Ibid.:* citing St. Bonaventure.
12. Benedict XV, *Inter Sodalicia:* AAS 10.182 (Emphasis added).
13. St. Pius X, *Ad diem illum:* ASS 36.454.

Just a few theologians today claim that the above words of the Popes (and other similar passages) are unclear—they do not think the Popes are really saying that Mary shared with Christ in the very work of paying the great price of our Redemption. However, His Excellency, the Most Rev. Amleto G. Cicognani, Apostolic Delegate to the United States, in an address delivered recently at the Catholic University of America, gave the sound and obvious interpretation of the words of the Popes: "Christ redeemed man from sin through His passion and death, and thus also, at the price of His precious Blood, He acquired the title of King, by right of conquest: and Mary had an active part in this conquest."[14] Here His Excellency is obviously echoing the words of Pope Pius XII: "Jesus is King . . . by nature and *by right of conquest:* through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, *by right of conquest.* . ."[15] In the case of Christ, the "conquest" was the very act of Redemption, accomplished by His sacrificial death. Mary must have shared in that very sacrifice in order to be, with Him, Queen "by right of conquest."

His Excellency continues: "'Christ loved us and delivered Himself up for us, an offering and a sacrifice,' and Mary shared in this love and these determinations . . . she . . . at the crucifixion . . . for the salvation of humanity, offered her Divine Son and herself as an oblation to God. The Lord accepted the offering, and considered His Mother His helper in the work of Redemption. Theologians say Christ with His merits paid our ransom 'de condigno,' condignly, and Mary, "de congruo," congruously. . ." In other words, when the Eternal Father looked down on Calvary, He saw one sacrifice being jointly offered, one price being jointly paid by two persons: the New Adam, and the New Eve. Only the New Adam had the power really to pay the debt in all justice, *condignly,* but Mary did what she could, and "offered her Divine Son and herself," and the infinite generosity of the Father willed to accept her share in the offering as a simultaneous, *congruous* payment of the same price.

Now, ". . . just as the glorious resurrection of Christ was an essential part and final sign of this victory" over sin and death, ". . . so also"—since Mary had shared in the labor—"that struggle which was *common* to the Blessed Virgin and her Son had to be closed by the glorification of her virginal body. . ."[16] Just as He completed His victory by His Resurrection, so also she, having shared in the strug-

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14. At Marian Convocation, Cath. U., Nov. 16, 1954. Quoted in *Cath. Univ. Bulletin,* Jan. 1955, p. 1.
15. Pius XII, *Bendito seja:* AAS 38.266 (quoted from *American Eccl. Review,* Nov. 1949, p. 358). (Emphasis added).
16. Pius XII, *Munificentissimus Deus:* AAS 42.768 (Emphasis added).

MANUSCRIPTS WANTED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. We pay rather well for manuscripts.

gle, shared in the fruit thereof by her Assumption.

QUEENSHIP OF MARY

Therefore, since Mary was ". . . the associate in the work of the Divine Redeemer, and in His struggle with the enemy and in His victory gained over all, [she] shares in the royal dignity."[17] She is crowned Queen of the universe, ". . . not only because of her Divine Motherhood, but also because she, by the will of God, had an outstanding part in the work of our eternal salvation."[18] As Queen of all, ". . . her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion."[19] She, therefore, dispenses absolutely every grace to all mankind: ". . . absolutely nothing of that great treasury of grace which the Lord brought us . . . nothing of it is given to us except through Mary, for such is the will of God. . ."[20] And, "every grace which is communicated to this world has a threefold course. For, in accord with excellent order, it is dispensed from God to Christ, from Christ to the Virgin, from the Virgin to us."[21] Finally, as we have already said, even the blessed in Heaven find an added happiness in the sight of Mary: "This is why Alighieri saw in Paradise, in the midst of 'more than a million rejoicing Angels . . . a beauty smiling—what joy!—it was in the eyes of all the other saints'—Mary!"[22]

CONSECRATION TO MARY

Thus we see the all-embracing sweep of the unbroken association of Mary with her Divine Son. Now, since we can do nothing more perfect than to imitate the ways of God Himself, we would do well indeed to try to bring Mary's influence into every part and corner of our spiritual lives. To encourage us to do this, Pope Pius XII has established the new feast of the Queenship of Mary, and has directed that an act of Consecration

17. Pius XII, *Ad Caeli Reginam:* AAS 46.635.
18. *Ibid.*, p. 633.
19. Pius XII, *Bendito seja:* AAS 38.266 (quoted from *American Eccl. Rev.*, Nov. 1949, p. 358).
20. Leo XIII, *Octobri mense:* ASS 24.195-96.
21. Leo XIII, *Iucunda semper:* ASS 27.179. Citing St. Bernardine of Siena.
22. Pius XII, to Italian Catholic Action Youth, Dec. 8, 1953: from THE POPE SPEAKS, 1954, v. 1, p. 38. Citing Dante, *Paradiso,* Canto 31, vv. 130-35.

to her Immaculate Heart be made on that day. The Pope does not seem, it is true, to impose *directly* on each Catholic a command to make this act. But in ordering that the act be made publicly everywhere in the Churches, the Holy Father shows his strong hope and wish that all will both make it and live it.

An act of consecration, understood in its full sense, means a complete gift of self. Hence, the Holy Father, in a broadcast to the people of Belgium, assembled at a Marian Congress, at which they were making an especially beautiful and full act of consecration, told them: "Weigh well, dear sons and daughters, the full importance of this act and the obligations it involves. By putting under Mary's mantle your personal, family, and national activities, you ask her protection and her aid in all your undertakings. But you also promise her to avoid anything that could displease her and *to conform your whole life to her direction and her desires.* The love of a Mother can make the most severe demands on her children when their good is at stake."[23]

For those who wish to make it, we may recommend the special form of consecration taught by St. Louis de Montfort, of which Pope Pius XI said: "I have practiced this devotion ever since my youth."[24] And St. Pius X, referring to the classic treatise of St. Louis, wrote: "I heartily recommend *True Devotion to the Blessed Virgin,* so admirably written by Blessed de Montfort, and to all who read it grant the Apostolic Benediction."[25]

In putting all graces into the hands of His Mother, Our Lord has given to her the right to spend them for whomsoever and whatsoever she desires. By this complete form of consecration, we also give into the hands of Mary our own spiritual resources, in so far as we are free and able to dispose of them, so that she may spend them for whomsoever and whatsoever she desires. Thus we imitate closely the ways of her Son: just as He makes His Mother His treasurer, so also do we!

CHANGES IN THE BREVIARY AND MISSAL "NOT IMMINENT"

Changes in the rubrics, decreed recently by the Sacred Congregation of Rites, will not appear in texts of the Roman Breviary and the Roman Missal for "several years."

An earlier announcement that the provisions of the decree on the rubrics would become effective next Jan. 1 apparently led many priests to expect that changes in texts of the Breviary and Missal also were imminent.

23. Pius VII, *Depuis le 8 decembre:* from THE POPE SPEAKS, 1954, v. 3, p. 282 (Emphasis added).
24. Cited opposite title page of Montfort Fathers edition of: *True Devotion to the Blessed Virgin Mary.*
25. *Ibid.*

A Cook's Tour Of Duty

LINCOLN F. WHELAN

THE superannuated secretary of the local Ministerial Association must have missed his signals or mislaid the little address book. Such was my guess when the mailman delivered a very cordial invitation for this padre (and wife) to attend the Ministers' meeting where the impact of fellowship would be discussed and a delicious lunch served, rsvp. Now there are rumors whispered along the local grapevine that my rsvp via phone call to the recording secretary was an added item on the table talk agenda.

Somehow that ministerial misguided missive started a fragment of amusing musing about our beloved One, Holy, Catholic and Apostolic Church. To these traditional trademarks of the Church we might mention the hardy perennial housekeeper as a mark of the rectory, along with the remark that they are often overworked, usually underpaid but rarely appreciated. We admit there are a few rare specimens among domestics.

The Martha in the culinary vineyard of the Lord has no special patron saint, neither does she have any assigned status in the parish affairs. But most women among them are unusual combinations of prayerfulness and stern practicality. To this Catholic fact many a padre can testify whose mother or sister spent long years keeping his house in order and preparing tons of meals for the pastor, assorted curates and countless unannounced guests. But behind this commonplace observation hangs a hilarious backdrop of anecdotes that baffle the best of practical plans and practicality.

Father Whelan, pastor of St. Joan of Arc Church, Okauchee, Wis., has written for the *Wisconsin Historical Magazine* and the *Homiletic and Pastoral Review.* His present delightful article touches upon a phase of Rectory living, displaying realistic insight.

We have witnessed the twice told tale about the perfectionist rectory cook who baked a chocolate cake that "fell." The cake took on the woebegone look of a miniature sunken garden and a skilful chocolate plaster job could not conceal the signs of a kitchen collapse. At table that night the pious old pastor said grace and was politely suggesting that all be seated when the brash curate remarked a point of etiquette that the cake evidentally decided to sit down first. A poet describes what developed as an "ominous silence."

EMPLOYMENT AGENCY GRADUATES

It does appear that all the ancillae do demonstrate a certain mark of unity plus just enough variety to bestir the sacerdotal sense of humor. But there is more than humor in the platitude that capable housekeepers are harder to find than favorable weather for a festival. Sometimes Miss Julie, like the month of March, comes in like a lion and goes out like an April lamb. At other times and places, alas, vice versa. Presently the diocesan paper carries a brief and blind advertisement: "Help wanted. Housekeeper in rectory. Write, do not call." The last item is important since certain puck-minded priests in the neighborhood have been suspected of writing pseudo-letters of application. . .

At certain times and places a Miss Leading Parishioner will take it upon herself to give the cookless pastor a list of ancillae presumably interested in the rectory work. Frankly, such a list of so-called eligibles is prime material for the secret file, alias the wastebasket. After all is said and nothing done, the qualifications of a capable housekeeper can be stated quite simply. Indeed, the solution can become a sort of game without benefit of rule book, precedence or pastoral theology.

PRINCIPIIS INSTA

There are a few simple suggestions worth listing for housekeepers. We might begin with the matter of modern communication. Telephone messages should be relayed with at least a faint resemblance to reality, otherwise, one gets involved in the wrong number game. This wrong numbers racket is against the law of the land and the rectory.

Do not allow misguided zeal to tempt you into straightening out the pastor's desk. One Alice in Wonderland was more than enough. It is an accepted theory in clerical circles that all the priests' desks in any given diocese placed end to end would approximate a workable definition of any detonized hydrogen bomb.

Pastoral theologians agree that beans should be cooked but never spilled either inside or outside the

rectory. Serving bacon and eggs suffering from second degree burns is a form of culinary cruelty and is considered as a definite throwback to the olden days of the burnt offerings. In the event that you overhear the good Fathers at breakfast in heated discussion about burnt offerings, you can be fairly sure they are just talking shop about that old biblical business of holocausts. Such a situation calls for the knowing look and the tight-lipped silence treatment.

It seems scarcely necessary to delve into the question of solus cum sola in auto, since this item has been covered by the diocesan manual and is therefore quite familiar to all the good Fathers with a working knowledge of modern Latin. But we do have the problem of the uninvited guests at the back door. To give the bums at the kitchen door a piece of your mind rather than a bit of bread is never considered either Christian or cricket. The bum's rush is a rough game and seldom very grace full.

The problem of perpetual motion has never been solved and the same can be said about the manner and matter of making coffee. Be not beguiled by the suave spiel of the radio announcers. Doctor Faustus and company failed to turn baser materials into gold by the art of alchemy and the kitchen stove scientists have not yet produced a cup of coffee to please all tastes. We see the bitter grounds of truth in proverb that one man's coffee is another parson's poison. This dilemma has never been dehorned.

PASSIVE RESISTANCE

Whenever the liturgical calendar suggests the making of some small sacrifice for the missions, the dedicated dietician can do no better than accept, with humility, the complete responsibility for any inglorious gain in sacerdotal avoirdupois and/or the ulcers caused by too much fried food. However, in the battle of the bulge versus the deep fat problem you can appeal to that ascetical advice in the wise old saint's suggestion that this too will pass away. The divine's diet is a fickle pastime not open to suggestion or side reminders.

The novice housekeeper will do well to learn a lesson from the parochial Girl Scouts and be prepared for a few unexpected guests at mealtime or slightly thereafter. This victual empasse is a sudden variation of the children's game of picking any number between one and ten. Customarily, this problem touches the flood stage during the 11th Hour luncheon; but the culinary consternation is easily becalmed by a few extra folding chairs, a tilting card table and a tin of spam quickly camouflaged. However, in some epicurean circles this kitchen magic is contemptuously called the game of meeting the problems without solving same or the long throw from left field.

NORMAL PROCEDURE

Housekeepers can rest unassured that any culinary problem arising from these curates can be solved by their ambiguous Latin phrase de gustibus non est etc. Freely translated, this means that somebody's curate is going home for a good meal at the first opportunity. You must appreciate the fact that these young Fathers have lately graduated from a dozen years at the balanced diet of the seminary refectory. Allowance must be made for the deficiencies of home cookery.

Likewise, let no housekeeper become disturbed when the young Fathers linger at table long after the meal is finished to discuss current questions of church, state and sport. Here we have the ecclesiastical quarterback club in conference. Your dishwashing chores will just have to wait while the fine points of football are settled. Do not imagine this to be a sheer waste of time because the young priests frequently practice the famous trap play on your pastor. This play requires some technique and the expert timing of a senior curate. The combined curates permit the old pastor to sift thru his same old line to the point of monotony, then they check-block with a scrap of wisdom from some new book the pastor never read. This devastating game of skulduggery is called checking the old guard. This may all be a bit confusing, but do not forget that you are expected to bear in mind and memory a complete recapitulation of Saturday's big game on the air. About five o'clock the curates will come out of the church for a breath of air, a smoke and the score. Under such circumstances you hardly rate par for the course when you hazard the guess that Notre Dame outpointed Southern Methodist by one long home run from the ten yard line.

CUISINE INVASIONS

Let no sturdy Martha imagine that the kitchen is her castle. On occasion some complaints have been registered against certain holy and hungry curates for their night raids on the refrigerator. Tomorrow's dessert is the customary casualty. There are very few men in this vale of tears who can eat one peanut. Unfortunately, no kitchen cabinet has ever been designed or appointed to withstand these nocturnal forays, so you might just as well accept the inevitable as a left-handed compliment to your genius in cookery. You should be deeply grateful that Father Finicky's appetite is not on the rectory menu.

By the same token, the housekeeper must not become disheartened when Mrs. Mouldy Dough concocts some delicacy for the good Father's dinner. However, these free-will offerings have led to some provocative discussions on the subject of comparative religions. Such

quaint episodes can be successfully thwarted by a little homework on your part such as thumbing thru a copy of the Old Settlement Cook Book. This might be called a Cook's tour.

It is unfortunate that housekeepers have no special patron saint. Equally unfortunate is the rectory that houses a curate actively devoted to good St. Hubert. These devoted brethren of the sainted Hubert get around the con clamore injunction of canon law as they assemble two hundred dollars worth of equipment for a day in the great outdoors.

All is wholesome and fine and futile until night falls and the weary young Father returns to the rectory with one bloody but uneviscerated specimen from the fur, fin or feather kingdom. The experienced domestic can cope with this veritable last straw and do it without leaving the confines of the rectory kitchen.

One solution to this problem of the gold-plated groceries can become dramatically simple if you will accidentally by-pass a few small leaden pellets as you prepare the expensive game for the oven. Then serve and wait for the gnashing of teeth and a low moan from the dining room. This is your signal to make a quick visit to the church for a few choice prayers to the unknown patron saint and protector of all housekeepers. Thus St. Hubert loses a devotee while you gain the right of sanctuary.

This side of heaven, no soul or story could end in a safer spot than the parish church. Add one last postscript prayer of real regard for the fine work that the curates do in every diocese. My last word to all and sundry housekeepers is a sincere thanks for your pastor's invitation to stay for supper. Something far less than a guardian angel warns me it is wiser to wend my way back to my own rectory.

IN THE NEXT PASTORAL LIFE ISSUE

FATHER FRANCIS J. RIPLEY, C.M.C., author of the best seller THIS IS THE FAITH and editor of THE CATHOLIC GAZETTE, will present in his inspiring article "Pastoral Zeal" practical ways and means helping the Church to become the militant, crusading and conquering society Christ meant it to be.

FATHER ERNEST F. MILLER, C.Ss.R., one of the four well known brothers editing the LIGUORIAN, will discuss the "Profession of the Priesthood."

FATHER WALTER DEBOLD of the Cana Committee of the Archdiocese of Newark, will show how Catholic men and women can be truly "Married Apostles" in their own environment.

Canonical Reasons for Dispensations in Marriage Impediments

William F. Allen, J.C.L.

EVERY parish priest is confronted, sometime or other, with the problem of obtaining a dispensation, particularly in the realm of marriage legislation. Mixed religion, disparity of worship, and consanguinity are impediments of common frequency today in our own country. Perhaps the most exacting part of the petition for the dispensation is the choice of a canonical cause which will justify its issuance. In our day of tepid faith and secular education, *periculum matrimonii tantum civilis* is a favorite reason. There are other reasons not so well known or so widely used. It would be worthwhile to consider them, and to employ them, when the opportunity presents itself. What about these canonical causes?

A brief explanation of the 31 accepted causes for dispensations in marriage impediments. Books mention the reasons without too much interpretation of them: this article gives the customary interpretation and will serve to refresh the minds of priests about the canonical reasons.

That we must have a canonical cause for a dispensation is firmly implanted in our minds. We are told that even the Holy Father must justify some of his dispensations. In cases wherein he dispenses from the Divine Positive Law, it is of the essence of His act to have a sufficient, canonical reason. It would be unreasonable to dispense from a law of such weight without good foundations for the act. So too for Prelates, inferior to the Holy Father in jurisdiction, but nevertheless, empowered to dispense from ecclesiastical laws. They too must, for *validity*, have a sufficient, canonical reason for their action. True, some exceptions are admitted in the Code. Thus, the MINOR impediments of marriage may be dispensed from without a true cause. (cf. Can. 1054) These impediments are: consanguinity in the third collateral; affinity in the second collateral; public honesty in the second degree; spiritual rela-

tionship; and crime based on adultery with the promise of marriage, or with marriage before a civil magistrate. For all other impediments and their dispensations, the reason alleged must be true and just, and this for validity. It is, therefore, of importance to proceed with caution in this matter.

CANONICAL REASONS

In textbooks there is still to be found the distinction between *canonical* and *non-canonical* reasons for dispensations. This variance is really out of mode, and is not held as a general norm in the procedure of the Sacred Congregations. (cf. Wernz-Vidal, *Jus Matrimoniale*, 1928, p. 519 and Vromant, *De Matrimonio*, 1952, p. 150) Out of the 31 reasons found in official lists, *sixteen* are recognized as being more common and persuasive, while the fifteen remaining reasons are given *equal recognition* even though singly, they may not have such important persuasion with the Curia. More in keeping with the practice of the Congregations is the norm that the reasons for granting the dispensation must be proportionate to the serious nature of the favor asked. It could well happen that, in given circumstances, many of the less potent reasons would suffice in a group to justify the dispensation. Again, circumstances of the case could well have a weighty influence. It is the common advice of all modern commentators that in applying for a dispensation, the priest should try to assert, not only one reason, but many, if they are objectively verified in his case. It is also worthy of remark that the traditional, *canonical* reasons have serious influence by themselves and are to be preferred, if possible; the others, particularly in a group have impelling influence; and among the latter, there are some that even singly, have an important persuasion with the Roman Curia. (cf. Vromant, p. 150) Chancery lists, therefore, should pay more consideration to *all* the official reasons in the matter of dispensations.

Another item, that often escapes the attention of those who apply for dispensations, is the need of official reasons of a *public welfare* nature in cases of the more important impediments, rather than simply the assertion of reasons implying some personal advantage of the interested parties. Since the more important impediments safeguard the public good it is only reasonable to exact for the dispensation thereof, some advantage to be gained, some harm or danger to be averted from the public good. In the absence of such a potent reason, then it would be well to group many reasons of a personal nature in the petition. It is, in this sense, that we must understand the restrictive clause so often read in commentaries apropos of certain reasons not being sufficient for such and such a dispensation: there is

not enough of the public welfare involved in such causes.

THE MORE COMMON AND POTENT CAUSES

This list is by no means of recent origin. It dates back to an Instruction given by the Congregation for the Propagation of the Faith in 1877; the same was given approval by the Congregation of the Sacraments in 1931. Sixteen reasons fall into this first category and we will add the notation of public or private welfare to them.

Private Advantage

1. *Angustia Loci* (*Limited Population*).—This refers to the size of the place in which the petitioner resides, and is given usually in behalf of the woman, although it has been known to favor the man who lived in a town wherein the female population was small. The number 1500 is cited. This means 1500 Catholics and may be taken in a relative sense, i.e., that number must be eligible on the basis of social equality with the petitioner and this would embrace comparison of birth, age, religion, wealth, morals, intelligence, education; other elements of importance to a marriage might enter into the consideration. The sense of the proposed reason is that within a limited population, the woman cannot find her equal for marriage unless she marries a relative by blood or affinity, or unless she seeks elsewhere; the latter alternative she finds too repugnant. This reason, therefore, is to be used for dispensations in consanguinity or affinity. Alone, it would not suffice for a dispensation from the first degree mixed with the second.

2. *Aetas Feminae Superadultae* (*Advanced Age of the Woman*).—This applies to a young woman who has now completed her 24th birthday. It continues as a reason up to the age of 40 but cannot be asserted in favor of a *widow;* men are not favored by this reason. After the age of 40, periculum incontinentiae is accepted; and for the widow, the same reason added to the *auxilio viduae indigentis* (the need of support) would succeed in most petitions. Again, in the dispensation of consanguinity in the first collateral mixed with the second this reason would not be acceptable.

3. *Deficientia Dotis* (*Lack of a Dowry*).—The dowry must be *de facto* in one's possession and must not include money or property to be inherited, etc. Since we have little occasion to apply this reason to dispensations in our country, we leave this brief explanation as sufficient.

4. *Paupertas Viduae, prole onerata* (*Poverty of a Widow with children*).—In behalf of a widow, the presence of children, not yet able to take care of themselves (not yet graduated from high school, in our country) makes a strong appeal. Ordinarily three or four children

would be the sufficient number for the dispensation but commentators are quick to add that even one child under certain circumstances would be enough to justify the cause for dispensing. Thus, if the widow were sickly, or bereft of parents, or seriously in need for herself and her family. Then, too, for the widow, the danger of incontinency concomitant with her youthful age (up to at least 30) is a subsidiary motive; (*cum junior sit, atque in periculo incontinentiae versetur*). When children are involved, this reason is one of the best; if no children are involved, then this cause along with other circumstances must be asserted for the more important impediments.

Public Welfare Advantage

5. *Bonum Pacis* (*For the sake of Peace and Tranquillity*).—This reason could be applied to a petition of marriage between individuals of two families, nations, cities, very hostile or inimical to one another, and thus the marriage might bring about the cessation of this hatred, etc. In Europe this is particularly used for reconciliation of State emnities and for the concord between prominent families in the political realm.

6. *Excellentia Meritorum* (*Excellence of Merits*).—This claim to special consideration may stem from the laudable efforts of the individuals or even of their forebears toward the Church or the State. Thus, in a private way, the good morals, the assiduous attention of the individuals to the practice of their Religion and their loyalty to the laws of the Church, their outstanding zeal and virtue for its cause, their liberality in regard to charitable institutions, etc. As a minimum for the alleging of this reason the following would be required on the part of the petitioners: good morals, good reputation, faithful observance of the Church laws.

a. Preserving Families

Under the same title might be classified the preservation of an illustrious family which has made a notable contribution to the public weal in virtue of its piety and good example in matters of faith and religious practice.

b. Preserving Wealth

Then, too, might be added the conservation through a particular marriage of a very large estate or fortune to a family whose presence and wealth and power could wield a mighty influence for good in the life of a country, state, city or town.

c. Preserving Faith

Lastly under this simple notation is listed the hope of conversion of one of the parties, or of the families of the petitioners, and the preservation of the Catholic Faith in the parties or their families—all this would redound not only to the welfare of the individuals but also the

good of the civil and church societies would benefit.

7. *Lites Super Successione Bonorum* (*Lawsuit Over Family Inheritance*).—The petitioner, the girl, is involved in a lawsuit involving family fortune, and there is nobody to help her in it, or she has not the funds sufficient to see it through to a successful ending. The marriage partner will do both: help her furnish the funds and aid her by his moral support and thus increase the common welfare as well as the good of the individual. This is of rare application.

The following nine reasons are of special importance because the good name of the petitioners is involved as well as the morals of the community. These have a very strong appeal.

8. *Nimia, suspecta, periculosa familiaritas, necnon cohabitatio sub eodem tecto, quae facile impedire non potest* (*Extensive, suspect, dangerous familiarity from cohabitation under the same roof which cannot be easily stopped*).—This reason does not involve *infamy* for the petitioners; there is simply an occasion of sin present that cannot be easily removed except through marriage. The familiarity does not have to be known to many—it may still be "occult" and must be judged as present according to fair standards of human estimation. It may be also a future occasion unless marriage intervenes.

9. *Copula* (*Marriage Relations*).—These could be had with a relation by blood or by marriage or with a person handicapped by an impediment. The fact of the copula should be public, or shortly to be known by all in general, and thus infamy for the woman and the increased difficulty of finding a suitable partner would follow.

If the fact were to remain occult, it still could be proposed as a reason for the dispensation either because there would be present the danger of incontinency, or there would be special circumstances motivating the granting of the favor in this particular case, such as puella jam deflorata.

If pregnancy ensues, the urgency for the dispensation becomes greater for the legitimatizing of the offspring as well as for the good name of the mother for whom a refusal would mean a sad state once the child is born. Then too the question of scandal and public good would urge the granting of the dispensation.

No attention is to be paid to the bad will of the petitioners who may have been malicious enough to ensnare themselves in the difficulty for the purpose of more easily attaining their objective. The priest should not make any mention of this circumstance in his petition.

10. *Infamia Mulieris* (*Disrepute of the Woman*).—This disrepute will come from a suspicion that the woman has had marital relations with a relative—by blood relation-

ship or by marriage. It may be untrue but the suspicion nevertheless is in existence and founded on observations of a courtship between the two, or known familiarity of even a very modest type. Marriage seems to be the only way of preserving the good name of the woman; else there is a possibility that she will be shunned by others as to marriage, or will be forced to marry one not of her social status.

This is for use in case of consanguinity or affinity, whereas No. 8 is for more general use.

11. *Revalidatio Matrimonii* (*Convalidation of Marriage*).—Originally this canonical reason pertained only to those, who in good faith, had contracted an invalid marriage in the Church. Today, the same favor is extended to all cases of invalid marriage, even to those contracted in bad faith outside the Church.

12. *Remotio Gravium Scandalorum* (*Removal of Grave Scandal*).—The scandal could result from concubinage, i.e., a couple living together in an invalid marriage. It might also arise from hatreds, quarrels, emnity, etc., between the families of the petitioners and this might be removed by the marriage. Of first importance is the cessation of public concubinage. This reason is of extreme importance and by itself alone could motivate the serious dispensation of consanguinity in the first degree collateral mixed with the second.

13. and 14. *Periculum Matrimonii Mixti vel coram Acatholico Ministro Celebrandi* (*Danger of Mixed Marriage or of Contracting Marriage before a Minister*).—Both these are serious reasons for dispensations because of the scandal that could result from the action as well as the loss of faith for the parties and the offspring.

In the case of mixed marriages, the danger is all the greater in proportion to the number of non-Catholics in the place where the dispensation is requested. Such circumstances could warrant the granting of a dispensation in the close degrees of relationship. It is interesting to note that the priest making the request should estimate the danger of either marriage as at least *probable*, i.e., he must have serious reasons for believing the danger exists although at the same time, he may feel that he could be in error.

15. *Periculum Incestuosi Concubinatus* (*Danger of Incestuous Concubinage*).—This is a serious reason because of the public scandal and also the danger to the eternal salvation of the parties. From the fact that it involves "incestuous" concubinage, the petitioners must be related within the forbidden degrees of consanguinity or affinity.

16. *Periculum Matrimonii Tantum Civilis* (*Danger o fa Civil Marriage Only*).—A probability that the parties would marry according

to the civil law only, were the dispensation refused them, would suffice for the most serious dispensation.

OTHER CANONICAL REASONS

In this category we find fifteen reasons which are daily in use in the Roman Curia and may be verified in the formulae of the Apostolic Datary, and in the praxis of the Curia in general.

Physical, Moral, Family Handicaps

On the Part of the Woman:

1. If she is bereft of one or both parents; 2. if she is of illegitimate birth; 3. if she is sickly, deformed, or physically handicapped in any way; 4. if she has already lost her virginity.

On the Part of the Man:

5. If he is bereft of one or both parents; 6. if he is of illegitimate birth; 7. if he is sickly, deformed, or physically handicapped in any way; 8. if he is a widower with child and through marriage is seeking a mother for the child; 9. if he needs the help of a wife in carrying on the cares of domestic life.

On the Part of Both Parties:

10. For the good morals of the couple; 11. if they seek one another to lighten the burdens of advanced age.

On the Part of the Marriage:

12. The desirability of the marriage; 13. the proposal to marry is already known and stubbornly held to by the parties; 14. everything is in readiness for the marriage; 15. the marriage will greatly aid the parents of one or both parties.

CONCLUSION

When the Law calls for reasonable and serious causes for a dispensation, as it does in the case of mixed religion and disparity of worship, authors propose that we should, insofar as it is possible, draw from the causes having to do with the public welfare, and to add thereto, causes from the category of private advantage to the individuals. We must remember also that a group of reasons from the category of private, individual utility is much more persuasive than simply any of them singly. All this is easy to understand since the impediments are mainly constituted for the protection of the common good and not particularly for the sake of the individual's advantages. Therefore, in the dispensing thereof, it is only reasonable that the Church seek some motive inspired by the public welfare, the commonweal. The social value and tone of marriage are thus plainly in evidence. But how many times in making our petitions for a dispensation have we not thought exclusively of the utility and the advantage of the parties planning the marriage?

Collectio Rituum

WINFRID HERBST, S.D.S.

ON June 3, 1954, at the request of the Archbishops and Bishops of the United States, the Sacred Congregation of Rites graciously granted permission to use the English language in the administration of some of the Sacraments, namely, Baptism, Extreme Unction, and Matrimony, as well as in funeral services. There were very definite instructions given as to when Latin must still be used.

Thereupon, the Confraternity of Christian Doctrine through the Bruce Publishing Company put out a 265 page book called *Collectio Rituum*, a masterpiece of the bookbinder's art. The volume is as it were a separate appendix of the Roman Ritual.

It is all very neatly arranged and a study of it shows that much thought went into its composition. One is not left in doubt as to what may be said in English and what must be said in Latin. It is as simple as this:

1. Wherever the English text is placed in the column parallel to the Latin text, one may use the English alone.

2. The sacramental forms, the exorcisms, and all unctions are to be read in Latin. But the English may be read for the benefit of the people before or after the forms, exorcisms, or unctions in Latin.

For the convenience of the priest, whenever the Latin must be used the two-column arrangement in the *Collectio* ceases and the Latin runs across the whole page; and at the bottom, also running across the whole page, the English is given in italics. It is a clever, well thought out arrangement.

Though the hierarchy of the United States asked the Sacred Congregation of Rites for this special concession and at the annual convocation of the Ordinaries in Washington, D. C., approved of the *Collectio Rituum* as now published, it is still within the power of each Ordinary to permit or prohibit its use in his respective diocese.

The reason for this is that the Holy See does not directly inter-

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fere in these matters but leaves it up to each Bishop to decide whether or not the privileges are to be used in his diocese. In this instance the use of the vernacular is left to the discretion of the respective Ordinaries, as is mentioned in the *Praenotanda* of the *Collectio*. Each Ordinary knows the particular local conditions of his diocese and issues directives as to what he thinks best. Witness, for example, the new Easter Vigil liturgy and its varied acceptance in the different dioceses of the Catholic world. Each Bishop is really supreme in his diocese; and the Holy See is just as careful of their rights as the Bishops are in solicitously guarding them.

The fact that the request for these concessions was presented by the Archbishops and Bishops of the United States as a body does not alter the situation; for individual members of the hierarchy may have counted themselves out, may from the first not have been in favor of such use of the vernacular, and hence may not permit the use of the *Collectio Rituum* in their respective dioceses. It is seldom that there is a 100% unanimity in matters of this sort.

How is one to know whether the use of this new Appendix to the Roman Ritual is permitted in a certain diocese or not? No doubt the Ordinaries will make their wishes known. One may in his enthusiasm for the vernacular send a copy of the *Collectio Rituum* to each priest in his diocese, with his blessing and a plea that the English be used unto the edification of the people; another may make it known through circular letter or otherwise that no priest in his jurisdiction may use it at all.

In case one does not know the attitude of his Ordinary, it would be safer to use the old and not to presume the permission to use the new. A distinction might be made to the effect that if the Ordinary prohibits the use of the Appendix, one should try to ascertain whether the prohibition was laid down for the priests or for the territory of the diocese. If for the priests, it would seem that one could use one's own judgment while visiting in that diocese. But everything in this paragraph is said *salvo meliore iudicio*.

Suppose one would use the *Collectio Rituum* without permission of the Ordinary, using it always and everywhere? What kind of a sin would that be? In treating of the language to be used in the Mass, Capello (I, n. 762) simply says: *Lingua liturgica sui cuiusque ritus sub gravi adhibenda est.*

How inspiring and instructive must be the more solemn Baptism of infants, which is mentioned in the rubrics of this Appendix, and by which is understood a Baptism celebrated by the faithful assembled in church. They make certain responses together, say the Apostles' Creed and the Our Father, and sing hymns (*ingredientibus illis organum pulsetur, fiantque cantus*). This more solemn Baptism should not be employed too often but only once or twice a year, during the time of Easter or the Epiphany, in order to renew in the people the fervor of Baptism.

When speaking of the faithful we

recall how they flock to the church for the blessing of throats on the feast of St. Blaise. The Appendix gives the prayer in English:

Through the intercession of Saint Blaise, Bishop and Martyr, may God deliver you from ailments of the throat, and from every other evil; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The English is also given for the distribution of ashes on Ash Wednesday:

Remember, man, that you are dust and to dust you will return.

Again, when giving Communion to the sick:

Receive, my brother|sister this food for your journey, the Body of our Lord Jesus Christ, that He may guard you from the malicious enemy and lead you into everlasting life. Amen.

On page 47, at the top, we gather that when the priest distributes Communion to the sick in hospitals he is to cover the ciborium in each room after giving Communion and with the Sacrament to bless the sick one, *nihil dicens.* This he is to do in the last room also, as can be gathered from page 45, whereupon, having returned to the church, he says the prescribed prayers; but it is not mentioned that he then gives the blessing to the people in the church, as prescribed by the Roman Ritual.

In the section dealing with the last rites as given without interruption, the Appendix quietly settles a matter that has often been discussed or disputed. First comes the Holy Anointing; second, the administration of Viaticum; third, the Apostolic Blessing for the hour of death; fourth, selections from the recommendation of the departing soul to God.

We finish this glance at the *Collectio Rituum* with the English version of the prayer "Proficiscere, anima christiana," just to give the reader a better idea of the character of the translation:

Go forth from this world, O Christian soul, in the name of God the Father almighty, Who created you; in the name of Jesus Christ, the Son of the living God, Who suffered for you; in the name of the Holy Spirit, Who has been poured forth upon you; in the name of the glorious and holy Mother of God, the Virgin Mary; in the name of St. Joseph, her illustrious Spouse; in the name of the angels and archangels; in the name of the thrones and the dominations; in the name of the principalities and the powers; in the name of the virtues, the cherubim, and the seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and of all the saints of God. May peace be your dwelling today, and may your home be in holy Sion. Through Christ our Lord. Amen.

We also include one of the blessings (p. 81), which may be used in giving the blessing individuals often ask of the priest:

May almighty God, the Father, the Son, and the Holy Spirit, bless you. Amen.

quid in casu?

By Rev. William F. Allen, D.C.L.

ERRATA-CORRIGENDA ET ADDENDA!

A deluge of letters to this column, for which we are thankful, clamored for a more precise answer to the question **"May a hospital chaplain administer the Sacrament of Confirmation in an emergency?"** The original, given in the March-April 1955 issue, read "when the Bishop is not available without grave inconvenience, the permanent Hospital Chaplain has the same power as pastors in regard to the Sacrament of Confirmation; if more than one chaplain is assigned to the hospital, the Senior or Chief Chaplain alone has the faculties."

More precisely, the Hospital Chaplain's faculties were limited by the petition of the American Bishops so that "in so-called maternity houses or hospitals for pregnant women, and in orphanages of their several dioceses, the chaplains of the same might validly and lawfully administer Confirmation **to the infants** received therein under the conditions of the decree Sept. 14, 1946."

The Holy See granted what was asked for. Thus, the powers of the Chaplain are not the same as those of pastors since the latter may confirm both children and adults.

Mea culpa! but, perhaps the answer was a shadow of things to come! Is there any good reason for so limiting the Chaplains' powers? The reason alleged in the petition for the concession was the very great difficulty for the local parish priest, obligated by the other duties of the ministry, to administer Confirmation very generally especially when the great number of sick infants residing in such institutions is taken into consideration. (cf. **Jurist**, April 1954, p. 208). Would that not apply too for the confirming of sick adults?

In the same letters, other doubts were proposed on this same subject so that we reproduce the original grant of the faculties for Chaplains, in the following observations:

1. The faculties are **personal** to the Chief Chaplain, so that if he is absent, then only the Bishop or Pastor of the place may administer the Sacrament of Confirmation.

2. It is limited to **puerulis** in the maternity hospitals and to orphanages. We note that the chaplains of hospitals that have maternity wards or in which mothers deliver, and also the chaplains of orphan asylums have the faculty for emergency confirmation. Who are **pueruli?** The very word is used by Vermeersch-Creusen to signify children who have not as yet completed their seventh year and also persons who, regardless of age, have not arrived at the use of reason. Such then would be the class assigned to the chaplains.

3. The Chaplain may use these fa-

culties only if the Ordinary of the Diocese cannot be had, or if he is lawfully prevented from conferring the Sacrament in person; and if there is no other Bishop in communion with the Holy See, even a titular Bishop, who can take his place without serious inconvenience; and lastly, if the pastor of the place cannot be had, or is lawfully prevented from conferring the Sacrament.

May a funeral Mass, corpore presente, be celebrated on Sundays in the United States?

The rubrics do not forbid such a Mass. However, in a petition to the Holy See (Oct. 16, 1940), the Bishops declared that circumstances prevent the Requiem Mass to be celebrated on Sundays and they asked, in compensation thereof, that the United States be permitted to have Requiem Masses, corpore presente, on all days except our Holy Days of Obligation. The request was granted with some added exceptions: the Mass is forbidden during the last three days of Holy Week and on the feasts of the Epiphany and Corpus Christi. Since we do not celebrate Corpus Christi on the day itself, the restriction does not hold for that feast. (*Canon Law Digest*, II, p. 200).

What is a private Mass, spoken of so much in the Ordos and in the liturgy and Canon Law? Is the parish Mass a private Mass?

Every Mass is a public Mass since it is the social act of the entire religious community even though the only assistant be the altar boy. In the juridical sense of the term, private Mass is the same as a Missa *lecta*. A High Mass and a conventual Mass are NOT private Masses. The latter two have an intrinsic, inner solemnity to them and the rubrics exempt them from certain commemorations. (Addit. *Missal:* tit. V, n. 1). A conventual Mass is one said in conjunction with the recitation of the Divine Office for a community or a chapter of Canons as part of their daily sacred liturgy.

Does a priest have the grave obligation of guarding the Blessed Sacrament? Is this obligation seriously neglected by leaving the key in the tabernacle between Masses? Would the fact that someone among the faithful is always in the Church (Perpetual Adoration) lessen the fault of the priest who leaves the key in the tabernacle lock?

On May 26, 1938, the Sacred Congregation of the Sacraments issued a very serious Instruction on the Careful Custody of the Most Blessed Eucharist. The severest penalties were foreseen should its prescriptions be flaunted by priest or Bishop. Some of the very words answer the query of the correspondent:

N. 1 ". . . it is opportune to call attention to the *grave* duty of caring for the Most Blessed Eucharist. . ."

N. 5 ". . . as regards the custodian . . . a cleric is responsible for the key. . ."

N. 6 ". . . the rector of the church . . . is strictly enjoined *NEVER* to leave the tabernacle key on the altar table or in the lock

of the tabernacle door, *not even* during morning hours when divine services are held at the altar of the Blessed Sacrament and Holy Communion distributed from there . . . and let priests who have charge of the Blessed Sacrament reflect that the duty of careful custody of the key of the tabernacle is a grave one." (cf. *Canon Law Digest*, 1941, pp. 156-157).

One of our Nuns made a will in accordance with Canon 569. *It turns out that the will is invalid in our civil law because it was made when she was too young and without the required number of witnesses. Must she renew it so that it does satisfy the requirements of the Civil Law?*

Canon Law recognizes the right of minors to make their wills. However, these should be revalidated to meet the conditions set down by the civil law in order to avoid all unfortunate recriminations which might possibly arise. The wording of the Code does not impose the validation but it is the mind of the Church according to authors of good standing. It would be a simple affair: the will could be copied, affixing simply a new date and attesting it in due legal form.

In a recent response in this column it was intimated that for a serious reason, a non-Catholic might be permitted to be a simple witness at a baptismal service if the real God-parent was a good Catholic, since Canon Law requires but one God-parent. What is involved if the non-Catholic would insist on holding the child during the act of baptizing? And what should be done if the parents would insist on affixing his name to the certificate?

Serious reasons, such as, fear of alienating a family from the Church, disrupting a happy home, provoking scandalous scenes at the Church, arousing serious prejudice against the Church, etc., would seem to be sufficient to justify the presence of a non-Catholic as a semi-official witness at baptism. Capello would tolerate the non-Catholic holding the child *ad majora mala vitanda* since the action is not intrinsically evil. (cf. *De Sacramentis*, I, n. 177). The name could be written on the certificate indicating the person's presence at the ceremony but not as a God-parent since he or she was not an official witness.

A sick person has difficulty in swallowing even a spoonful of water in which the priest has purified his fingers. May the purification be thrown outdoors under a tree, or somewhere it is most likely not to be trampled on?

The *Ritual* says nothing about the person drinking the purification. That seems to be definitely an U.S. product! The *Ritual* directs us to put the purification in the sacrarium or in the fire. Most priests object to transporting the purification back to the church, and ordinarily there will be no fire available. What to do? It seems repugnant to ask the communicant to drink it. If we purify our fingers in a teaspoonful of water, why can't we pour the water in a purificator, let it be absorbed, and the take the purificator

back to the soiled laundry bag in our burse? It would not be advisable to throw it under a tree, or any other place, for fear that there might be profanation possible.

Was this a valid marriage? The couple to be married asked that a priest-friend be permitted to officiate at their wedding. They intended that the pastor should marry them and that their friend should simply celebrate the wedding Mass. The pastor interpreted their desire wrongly and presuming that the visitor would perform the entire ceremony absented himself from his parish on the wedding day. Nowhere could he be reached. Faced with the situation, the priest went ahead and performed the marriage. He reasoned that evidently the pastor must have given him delegation.

In this case it would have been much better had the priest contacted the Ordinary and received from him the delegation. All doubt would have been thus removed from the case. Of course, *standum est pro valore matrimonii.* Where is the difficulty in the case? It centers around the proper delegation. Was it given for a determined marriage and to a specifically designated priest? Evidently, the pastor had that intention, and in his mind, the priest and the marriage were sufficiently determined. But, the recipient of the delegation ignored the fact that he had been delegated, and thus in ignorance, he could not accept the delegation. It would seem that the priest, presuming delegation rightly conferred, did accept it tacitly by assisting at the marriage and according to some authors this would be indeed valid assistance. This implicit, tacit acceptance would suffice; and Canon 209 would come to the aid of the doubt about the fact of delegation. However, we must admit that this is far from a simple case to answer in light of a decision given by the Rota, March 2, 1944, apropos of a similar case in the Archdiocese of New York. On three decisions, two have declared the marriage nul, one has upheld the validity. It was a case in which the delegation for marriage was not known to the priest and had not been accepted by him although he did assist at the marriage on some pretext or other. (cf. Rota Decisions, 1944, vol. XXXIII, 572-581). If the two unfavorable decisions hold, then canonical jurisprudence will have to take note that delegation for a marriage must not only be for a marriage determined specifically, and given to a priest determined too by some specific note, but that the delegation must be accepted by the delegated priest. While this is not in the canons on delegation, it has been traditional doctrine in the precode law, and has been repeated in the manuals of Canon Law by the best authors.

Is there an obligation to say the versicles and prayers after entering the Church when one has returned from bringing the Blessed Sacrament privately to the sick?

The *Ritual* imposes the above prayers in the case of the priest

who brings the *full ciborium* on a sick call, and speaks of the case wherein only *one Particle* was brought and directs the priest to say the prayers given in the *Ritual* ending with the *Deus Sancte Pater omnipotens,* and then to give the blessing *Benedictio Dei.* Hence in our country the prayers and the versicles would never be required.

In the U.S.A. the priest's title seems to be Father. Any Madam, able to carry a Bible, is called Reverend. Even the Catholic Directory refers to the priest as Reverend and not Father. What is what?

The title *Reverend* is a recognized, proper title in books of etiquette and, for general usage, for all dedicated to the Ministry. Hence, it must be shared by all regardless of sect affiliation.

The more familiar and spiritual title *Father* is one of intimacy and of endearment. It is the "family" term. Once exclusively Catholic, it is copied now by some of the non-Catholic denominations. The Catholic Directory conforms to the rules of social etiquette and usage in employing the term Reverend. For the Directory the term is unequivocal since it is a Catholic Directory, listing only priests. The inquirer has a point for programs of mixed religious participation. Reverend Father John Smith usually is more precise and means only a Catholic priest.

It is said that the priest is not allowed to wait during Mass. If the choir sings the Gradual during High Mass how can it be otherwise? The same for the Offertory. It seems that the priest can wait at the altar.

A sound reason is sufficient to justify the interruption of Mass, before the Offertory or after the priests' Communion. In the difficulty proposed, the Mass is not interrupted but rather is continued since the singing of the Gradual and Offertory are liturgical, component parts of the Mass.

Is it proper to place in the repository on Holy Thursday, not only the Host for the Mass of the Pre-Sanctified, but also the other ciboria from the Main Altar if the Church has not another locus decens?

The *Ritual* "The Ceremonies of Holy Week in Small Churches" prepared from the Instruction on the same subject of Benedict XIII directs the priest to place the ciborium in the repository along with the chalice containing the Host for the Mass of Good Friday. It would seem more proper to do so than to relegate the Blessed Sacrament to the unadorned safe in the sacristy, or to some enclosure very poorly guarded and surely not too dignified a tabernacle!

May a visiting priest bring Viaticum to a friend, even though he does not have the pastor's explicit permission?

Canon 850 declares that it is the pastor's solemn obligation to bring Holy Viaticum. Canon 848 permits any priest to do the same if he has the permission of the pastor,

at least, in a presumptive way, or the same from the Ordinary. One could easily agree to the visiting priest attending to this function, once the pastor has given the last rites if the patient lingers for a day or so.

Must the Baptismal Font be blessed again on the vigil of Pentecost?

The question was answered by the Sacred Congregation of the Council, June 10, 1922, in the affirmative. It is of precept to bless the font on the vigil of Pentecost as well as on Holy Saturday even though Canon 462 n. 7 makes no mention of this blessing.

If a person does not incur an excommunication because of inculpable ignorance, is his sin nevertheless reserved?

Canon 894 gives the only sin that is reserved per se. If there should be a censure added to this sin, then, the sin would still be reserved even though the censure failed to be incurred. But, in an excommunication (such as for abortion), the sin is only per accidens reserved since the excommunication prevents the penitent from receiving ANY Sacraments. Therefore, he cannot receive the absolution of his sins until the excommunication is removed. If the censure is not incurred, then the penitent may receive the Sacraments and, therefore, may obtain the remission of his sins by absolution. The obstacle to the latter is removed once the excommunication is done away with. In this sense, the sins were reserved only per accidens. Unless it is specifically stated, no sin is reserved per se. When a crime is censured with an excommunication, the sin is held from absolution simply because the excommunication deprives the person of any recourse to the Sacraments.

When the priest distributes Communion outside of Mass, does he kiss the altar before imparting the last blessing to the faithful? Must he have recited all the prayers prescribed by the 'Ritual' before giving this same blessing?

The priest does not kiss the altar before turning around to give the blessing to those who have received Our Lord. Yes, the prescribed prayers must be finished before the priest can give the blessing.

Would you give an outline of the ceremonies used in the reception of a convert, never before baptized, doubtfully baptized, validly baptized? The Ritual seems to be contradicted by some commentaries.

There is an Instruction of the Holy Office on July 20, 1859, which serves as the source for all the procedures, since the *Ritual* has but a very general directive in the baptism of adults, converted from schism or heresy.

A. The convert had never been baptized.

He is to be admitted into the Church through the reception of baptism. There is no abjuration or absolution from censures or sins.

B. The convert was doubtfully baptized.

1 – Abjuration and profession of faith.

2 — Conditional baptism (according to Canon 759 n. 2, this may be a private baptism, i.e., just the pouring of the water with the ceremonies which follow the pouring).

3 — Sacramental confession and conditional absolution.

To be noted apropos of this category:

Many disputes arise on this point of procedure. Some deny the **necessity** of confession because of the doubtful baptism and hence doubtful materia for confession in the sins committed by the person. However, the Third Council of Baltimore in 1884 adopted the Instruction as Law in the United States and definitely established the above procedure as that to be followed in our churches. Furthermore, most Canonists today recognize in the Instruction an application of the general law of the Church and hold that it must be followed along with Canon 2314 n. 2.

Should the convert be held to an integral confession? In the U.S.A. sacramental confession is the law and it is the practice to insist on an integral confession. The Holy Office in 1715 and 1869 imposed this obligation in England and Canada.

Should a non-sacramental confession without absolution precede the conditional baptism? And afterwards, the sacramental baptism with conditional absolution? The Ritual of England permits this procedure and many in the U.S. have been taught to proceed thus. The Holy Office on Dec. 2, 1874, permitted this mode. It cannot be censured. It has the advantage of arousing sorrow for sins before the actual baptism and thus assures the efficacious reception thereof. Nevertheless the U.S. procedure as per the Instruction is to be preferred.

How about conditional absolution from censures? The doubtfully baptized may well be considered subject to the discipline and administrative norms of the ecclesiastical law since **in dubio standum est pro valore actus** (i.e., baptism)—this in juridical evaluation. But, **in poenis benignior est interpretatio facienda** and **in dubio standum est pro libertate . . .** so the conclusion may well follow that the ecclesiastical penalty may safely be regarded as non-existent. The Instruction does not mention any such absolution from censures, even though Canonists of renown would sanction this conditional absolution on the grounds of **in dubio standum est pro valore actus** (i.e., baptism) and thus make the subject amenable to all the laws of the Church.

The abjuration and confession of Faith for those under 14 years of age is made by an intelligent recitation of the Apostles Creed.

C. The convert was validly baptized.

1 — Abjuration and profession of Faith.

2 — Absolution from censures in the forum externum.

3 — Sacramental confession and absolution.

4 — Supplying of the ceremonies of baptism.

The Abjuration and profession of Faith takes place before the priest and two witnesses so that it may have juridical value in the external forum. The Code made this a universal law, and thus the contrary practice of the U.S. (i.e., abjuration without witnesses) stands abrogated. The form for the abjuration and profession is found in the Ritual and is printed in English. There is a special form for use in the U.S. It is to be noted that the absolution in the external forum as per the set formula is imposed only sub levi. No determined form is required for validity; any external sign by which the will of the one absolving is clearly manifested will suffice for validity.

THE PRIEST'S CAR

The priest should live within his means just like everybody else. For a priest to put all his money into a big car when a lower priced car would serve his purpose just as well shows a lack of proportion. A priest should certainly have a good car. It should be neat, clean and attractive. It should reflect his good taste and judgment. It should be such that his people do not have to be ashamed of it. On the other hand it ought not to be so fine that they have to be embarrassed by it, and have to think up clever excuses to satisfy the barbed queries of non-Catholics. A priest's car must be definitely reliable. It must respond in all kinds of weather, it must be a ready servant in his ministry of the people. There are, however, certain cars that are designed for the wealthy set. They are in the luxury class, and have features of comfort and sophistication that ill befit one who is taking the place of the Carpenter of Nazareth. There is something very incongruous about a priest stationed in a neighborhood of poor working people, who has the finest car in the community, who rides about with a lordly air, while the poor people in their shabby clothes look on from the curb. If such a priest would only truly appraise the situation he would find that what lift he gets from the fine car would be more than nullified by the uneasiness he ought to feel at the silent stares of the people, who, to say the least, are puzzled by his opulence. Nowadays a car is a symbol of social and financial status. Few priests can actually compete with the big monied tycoons. Even if a priest has a personal fortune and can afford the finest car, it would still be expedient for him to practice a certain apostolic reserve.

APPEARANCE

The priest has to be careful of his appearance, not that a neat appearance necessarily bespeaks virtue, but largely because the people expect him to appear well-groomed and professional looking. In other ages people may have respected threadbare clothes and even dirt as a symbol of detachment and spiritual poverty. Today people are repelled by such seemingly insincere display. Today when presentable clothes are within the reach of even the poor, no one condones an unkempt appearance. Certainly the priest who is supported by his people is expected to be dressed and groomed in a quality comparable to that of his people. Nowadays people take the attitude that there is no excuse for lack of cleanliness and neatness. It may be different in places hard hit by war and poverty; but in a country that abounds in everything, there can be no excuse for appearing unpresentable. Above all the priest's appearance should reflect the station of one taking the place of Christ. He

should definitely not appear the playboy, nor the country club devotee, nor the big executive. He should appear the priest. The true concept of a priest should be that of a person dedicated to the cause of God, a cultured, educated man, but one whose tastes reflect his concern with the supernatural over the natural, one who is a spiritual leader in society, one who holds sway over the minds and morals of man. His status as a leader among leaders should be reflected in his very appearance, for his appearance is part of his effectiveness.

WHEN I GET OLD

Just what is going to happen to me when I get old? Will I have a peaceful old age, in which I can relax in prayer and reading? Is old age something I look forward to? Will it be the most enjoyable time of my life? It really ought to be just that. After years of faithful work in the ministry it would be fitting if I could round out my priestly days by a graceful retirement. How pleasant it would be to be relieved of responsibility, to have leisure for my daily Mass, to have ample time in which to say my Office slowly and meditatively, lingering over it without press of business or other duties urging me on. How pleasant too, to have the companionship of some of my old buddies, to reminisce with them, to enjoy in a glow of accomplishment the remaining days of my priesthood. But will it be that way? We have all seen some pretty miserable old priests, whose old age was anything but a pleasure to themselves or to those about them. God grant that I may be spared a disgruntled old age. I should not put the whole burden on others. After all, I can make some provision for myself. I can make a real effort to preserve a friendly personality. I can try to keep youthful in outlook. I can live within means so that I will have a little extra financial security for my declining years. One has to admire the priest who has been kept poor by his charity. You can scarcely admire the priest who reaches old age penniless because of his extravagance and high living. It is partly within our own power to provide a certain security for old age. It is the part of prudence to do so. Old age is something to look forward to with joy. If our old age turns out unhappily, that could be partly our own fault. The attitude we take, the provisions we make—all that is of our own planning.

Rev. T. C. Siekmann

LATE RENEWALS AND CHANGE OF ADDRESS

Notices of expiration have been mailed to all subscribers who failed to renew during the early part of the year. We kept sending them PASTORAL LIFE on the belief that they would eventually send in their contribution for the betterment of the magazine. When renewing please return the postcard notice sent you.

If you are to have a change of address please send in both the OLD and the NEW address.

BOOK-REVIEW Selections

NO MAN IS AN ISLAND, by Thomas Merton. Harcourt, Brace & Co. 264 pp. $3.95.

This work is proposed by the author himself as being a sequel to **Seeds of Contemplation.** It goes over more or less the same ground again, but it "is intended to be simpler, more fundamental, and more detailed" (p. x). It presents various reflections of his "on some of the basic verities on which the spiritual life depends." The title is taken from a sermon by John Donne (1572-1631), "No Man is an Island, entire of itself; every man is a piece of the continent, a part of the main." It carries the central suggestion that we all depend on one another. We cannot save and perfect ourselves without at the same time helping to save and perfect others. As indications of the general themes upon which Father Merton gives us his reflections, one might cite the necessity of unselfishness in loving, hope, asceticism and sacrifice, vocation, silence, and so on.

It is not surprising that a poet should find high spiritual values and aids in art. One can come to a superior degree of self-knowledge, not by laborious analysis, but by flashes of insight and appreciation that reveal one's capacity, hitherto unrealized, to respond to supernormal realities. In that perceptive experience one is raised to new levels of life and achievement. "It is important, in the life of prayer, to be able to respond to such flashes of aesthetic intuition. Art and prayer have never been conceived by the Church as enemies. . . She knew that a true and valid aesthetic formation was necessary for the wholeness of Christian living and worship" (p. 35).

No Man is an Island contains many very beautiful and inspiring thoughts, which, sufficiently pondered over and prayerfully assimilated, could make one a very wise and holy man.

Augustine G. Ellard, S.J.

LOVE FOR A LIFETIME, by Fathers Edward and Paul Hayes. Society of St. Paul, N. Y. 242 pp. $2.50.

Fathers Edward and Paul Hayes have pooled their research and knowledge to write a comprehensive guide book on marriage and related problems. Any "Cana" group should be able to find a wealth of material and advice in this attractive and timely volume. While the old and changeless moral principles have guided these two priests in setting up the framework of the book, they have made application of a new vintage along the way. New problems and pitfalls face the married and marriageable as a result of World War II and the Korean conflict. The book contains the practical Catholic answer to such problems of Juvenile Delinquency, Sex, Alcoholism. Few Catholic writers in the past, have had the skill and ability to write a guide-book from the viewpoint of the people for whom it was to be read. This book includes chapters containing extracts from essays written by Catholic and non-Catholic youths on "Virtues and Vices

of Teen-agers," and several chapters on the "Joys and Sorrows in Marriage" as seen by a Catholic mother.

Typical of the style of the priest-brothers, this book is filled with little stories and illustrations, with statistics and facts, that make easy reading for the general public and a treasury of sermon material for the clergy and classroom material for the teacher. The whole field of current moral and social problems connected with marriage and the family, as well as such widely divergent matters as the use of lipstick and family prayer is included in this excellent guide for which one can have nothing but unqualified praise. **Angela M. Elefante**

BRINGING SOULS TO CHRIST, edited by John A. O'Brien. Garden City. Hanover House. 223 pp. $2.95.

"Catholics are the world's worst salesmen," charged a recent convert to Catholicism, and added, "I could have been sold early. So can thousands of non-Catholics." This volume will sell Catholics the best techniques of becoming better salesmen.

Father John A. O'Brien, experienced editor of the book, is meeting a new need in his field in a fresh and vibrant manner. As more and more American Catholic men and women are awakening to their jobs as salesmen to share with others their Faith's precious peace and security of soul, they look for practical guidance from outstanding clergymen and laymen of this country. The splendid articles brought together in this volume will prove a real gold-mine find for them.

It is difficult to single out for top honors any one of the articles in this enlightening symposium. Cardinal Spellman has written the preface, and the letter of Cardinal Stritch requesting an Inquiry Class in every parish of his archdiocese is included. Yet the quality of the articles by lesser lights, by other zealous priests and by apostolic lay people such as Clare Booth Luce, is of a high and inspiring caliber. Included at the end of the book is a short and selected bibliography of literature explaining the Catholic religion and of convert stories.

The book will be of value not only for lay salesmen of the Faith, but also for priests who have certainly drawn a special commission from Christ to spread the Gospel. They will find it a profitable guide, even though they have perhaps already read some of the selections. In fact, they might even get two copies of the book—one ready to give the next eager parishoner who asks them how to share the Faith, and the other ready at hand to use themselves for an additional approach and renewed spur to bring souls to Christ. **Carl J. Kidwell, S.J.**

FINDING GOD IN SICKNESS, by Rev. Joseph Korompai, D.D. of Piarist Fathers. 74 pp. $1.75.

Father Korompai was a Hungarian priest who, among other duties, served as Spiritual Director of the Hungarian Seminary of Vienna. Struck down in the prime of life by a cerebral hemorrhage, he suffered a painful paralysis for two years and finally went to his reward.

During the course of his illness the author composed a series of meditations on suffering which comprise the book. Throughout these meditations one sees the beautiful spirit of suffering in Christ and with Christ; one gets the true meaning of suffering and its value when offered for the glory of God. There are forty-two meditations in all.

This work will prove a treasure to all who are stricken with illness and suffering. **P. B.**

A RETREAT FOR LAY PEOPLE, by Ronald Knox. Sheed & Ward. 258 pp. $3.00.

Msgr. Knox has gathered here retreat sermons he has preached during fifteen years. Eight of the talks are concerned with the fundamentals; eight with the life and death of Christ; and eight with our daily lives. Msgr. Knox has the gift, reminiscent of Newman, of analyzing an idea with such ease and insight that it seems to be the development of one's own thoughts. Later, one realizes how small one's own thoughts were. He has the exquisite talent of taking a small thing—like someone's asking you to go for a walk—and highlighting it in the full light of Christ's teaching. His book is a penetrating, down-to-earth analysis of how to choose, "not the way of mere obedience, but the way of love." S. M.

THE BLESSED VIRGIN AND THE PRIESTHOOD, by Rev. Paul Philippe, O.P. Henry Regnery. $3.00.

During the past few years so many books have appeared on our Blessed Lady that the priest perhaps wondered which of them he should follow in his own spiritual life. This smallest book of all provides a good answer. Not only is it designed for priests, but it defines Mary's relation to the priest in a manner which must be a profound source of consolation and confidence to every reader.

Short Notices

LITURGICAL PIETY, by Rev. Louis Bouyer. Univ. of Notre Dame Press. One of the most important works on the worship and prayer life of the Church to appear in the present century, it will open up hitherto undreamt of vistas in the understanding of the nature of the Church, of the meaning of Baptism and the other sacraments, and, above all, of the Eucharistic Sacrifice. **$4.75**

MY BELOVED, by Mother Catherine Thomas, D.C. McGraw-Hill Book Co., Inc. This detailed and intimate account of the vocation of a Carmelite Nun will interest those who wonder what goes on behind the cloister grill and high walls of a monastery. Factual, and related with charming simplicity and candor. **$3.50**

MARRIAGE, by Alan Keenan, O.F.M., and John Ryan, M.D., F.R.C.S. Sheed & Ward. A priest and a doctor each writes from his own point of view on marriage and the problems that may arise in marriage. Then both combine to show the practical link between each aspect. **$4.50**

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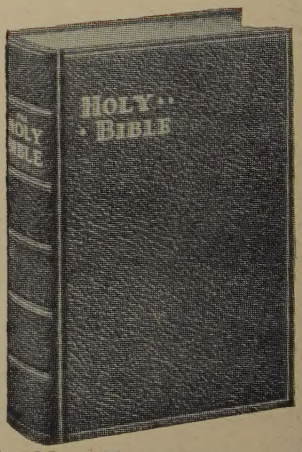

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